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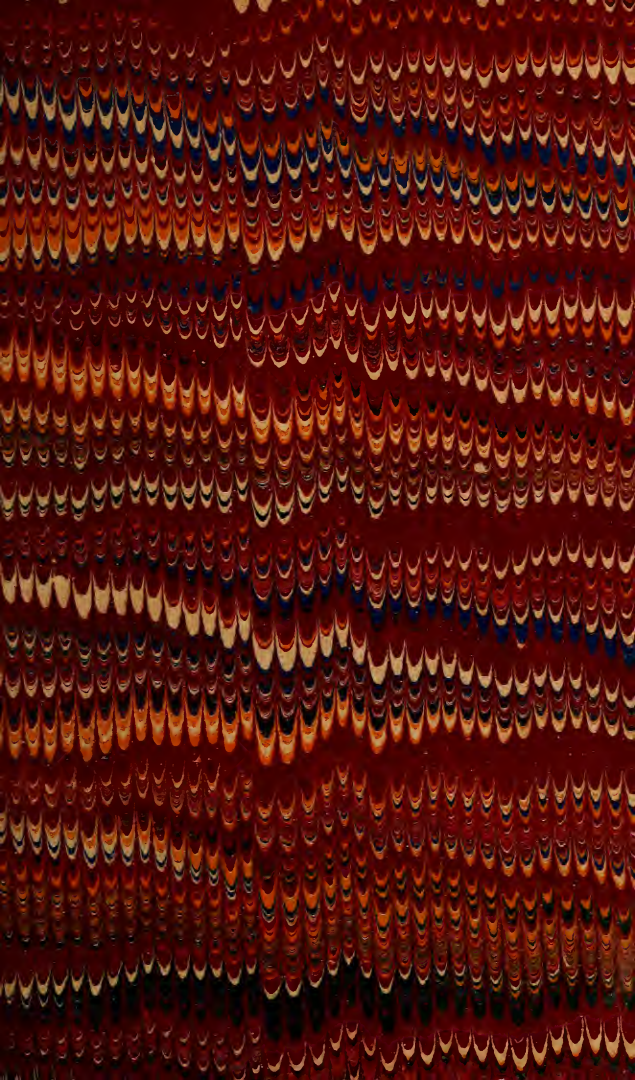

THE

TRUE COPY

OF A

MANUSCRIPT,

FOUND HANGING ON A POST,

AT GORHAM CORNER,

1819.

CONCORD, N. H.:

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1821.

Hill and Moore, Printers.

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*** The following Tract accidentally falling into my hands, and bearing marks of pious zeal, although in a plain and humble garb—from the solicitude of some of my friends, I have thought best to publish it, with a desire that, whatever good it may do, it may in no case be a stumbling block to any.

PUBLISHER.

INTRODUCTION.

I AM an elderly Matron, living now in the state of Massachusetts, but was brought up in a town very similar to Nazareth, the place where our Lord made his residence. This city of Nazareth was a very despised place in the mind of Nathanael, for when Philip had found Christ, he said unto Nathanael, we have found him of whom Moses and the prophets did write, Jesus of Nazareth, the son of Joseph. Then answered Nathanael and said unto Philip, Can there any good come out of Nazareth? Now whether this city of Nazareth was more than commonly wicked, or whether it was because the seat of learning was not placed there, as it was at Jerusalem, the scriptures don't say; but certain it is that Nazareth was a despised city, for the prophets prophecied that Christ should be called a Nazarene, and when Paul believed in Christ, he was accused by a certain orator named Tertullus, who informed the Governor against Paul and said, We have found this man a pestilent fellow and a mover of sedition among all the Jews, and disdainfully called him a ring-leader of the sect of the Nazarenes.—

Therefore, acknowledging myself a poor despised Nazarene, and being secreted from the world about forty years, I think I can excuse myself if my writing is not in grammatical order. Therefore I shall venture to say with Elihu, I also will shew mine opinion.

True Copy of a Manuscript.

I HAVE undertaken to write a few pages in favor of the truth: which a certain writer ventured to write against.—Which is the most daring that ever I saw on paper written with pen and ink. If he had diminutively spoken against people for holding to the spirit to one of his neighbors of the same principle with himself, the wind would as it were have carried it away; but to use pen, ink, paper and pressing so that every one may see it, is worthy to be noticed by all those who live and abide in the spirit of Christ and own him to be their Prophet, Priest and King and only Teacher. But it seems the author of the two sermons thought none knew more than himself, or else he would never

have written against that precious word of life, which was implanted in the soul of Adam, and is the foundation of all true religion, as the scriptures abundantly prove. Therefore for any one to think that it is art, or science, or skill in grammar or logic, is a mistake; because God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world and things which are despised hath God chosen that no flesh should glory in his presence. I would ask you, what is more despisable or contemptible to the carnal mind than to believe that God has found out a way wherein man can be saved by putting his laws into his mind and writing them in their hearts, and giving them grace and light sufficient to bring us out of darkness, if we will but

improve it. But those things are counted foolishness to the worldly wise man, who has got his learning and his authority of man. I say a Christ or a spirit within us is counted foolishness to such men—is rejected as gross enthusiasm. The learned rabbies take counsel against it and count it of but little worth, because he came in such a low and despisable way, born of poor parents, brought up at Nazareth, a poor despisable town, insomuch that Nathanael said unto Philip, Can there any good thing come out of Nazareth? and when here on earth, not where to lay his head—therefore would not own him the true Christ, but called him John the Baptist, some Elias, and others Jeremias or one of the old prophets. The case is very similar in this day, because Christ has condescended to come down to our weak capacity so as to put his laws in our minds and

write them in our hearts, and compared it to a grain of mustard seed, or leaven, or a treasure hid in a field —but the comparison not being suitable or agreeable to the carnal mind or the men of this world, they reject him and won't own him to be the true Christ, but call him *natural conscience*, *light of nature* and *common grace:* these are the nick-names which the wicked give Christ, now while hid in the centre of our souls. Therefore you may easily see that the wicked won't give him the honor due to his name, but compare to something inferior to what his character will bear. He is the first and the last, was dead and behold he is alive for evermore, and has the keys of death and hell. Let all the angels of God worship him, is the great decree to which the heavenly hierarchy submits with incessant transports of the most ardent devotion, and yet he conde-

scends to be Immanuel, *God with us.**

There are so many things that occur to my mind in favor of what the author of the two sermons wrote against, that I know not where to leave off; but I must soon come to a close. But my mind leads me to write a little more in favor of this holy principle which the author has so contemptuously written against, which the scripture abundantly proves to be the grace of God that bringeth salvation—the true light that lighteth every man that cometh into the world. Christ compares it to a grain of mustard seed, to leaven, a treasure hid in a field, and a pearl of great price for

* Ask the Minister in the conference meeting what he understands by that expression or question the apostle Peter asked Sapphira, but she returned him no answer—how is it that ye have agreed together to tempt the spirit of the Lord? Also—where was that spirit of the Lord that Annanias and Sapphira agreed together to tempt?

which the merchantman sold all and bought it. Christ says the kingdom of God is within you, therefore you need not look here nor there to find him, but only in your own hearts. I am very earnest for you to understand something concerning this precious gift, which was implanted in the soul of Adam by God —is Christ under the character of the bruiser of the serpent's head, and has descended to all Adam's posterity, and is as much ours as it was Adam's—which is to bruise Satan under our feet, and to root evil propensities out of our hearts: it is the very gift of God which is given to every man to profit withal under a variety of names, although they all mean one thing, and we must pay attention to the business speedily and not hide it in the earth, as the slothful servant did, and the reply will be accordingly to us as it was to him if we neglect it—Take

the talent from him, and cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth. O dreadful—gone forever! But seeing we are probationers for eternity, I proceed further concerning this light, which is a cause of so much contention in the world. Therefore I would ask you whether you don't know a little about this light when you are trading or bargaining with your neighbor or any of your fellow creatures, when by lying or fraudulent art you get a considerable sum: is there not something which whispers to your mind and tells you you have done wrong, you have got too much in your bargain? Are you not ready at times to answer this whisper and say to yourself, sure enough I have, I will make a little restoration when I have a convenient opportunity, and all will be well perhaps? This opportuni-

ty don't present itself to you very soon, and you begin to feel avaricious, and think it not common among men; therefore wholly neglect it, and so you press down that good seed which is sown in your heart; and it is the same as to other acts of evil, to swearing, lying, stealing, cheating or uncleanness, or any other sin whatever. When you are pursuing such things with greediness, is there not at times something which makes you feel uneasy and a little condemned in your mind, and leaves as it were a sting in your conscience for thus doing? *Is not this true?* I think you will answer in the affirmative. Is there not at other times, when in pain, or affliction, or in sickness, or when you hear or see your fellow creatures dying on every side—on such occasions, are you not afraid of death or approaching judgment, which is coming on rapidly, and is to try ev-

ery man's work? *From whence arise these fears?* Is not this the spirit of the Lord, which is calling on you to believe in the light, that ye may be the children of the light? Therefore I beg of you as a friend to entertain and embrace that light and spirit which is calling you out of sin and darkness, and in thus doing and giving up your whole heart, you will find strength, and the day-star will burst forth out of the darkness—then you will be light in the Lord, and come into a new creation by the grace of God. But if rejected, it will make you cry with a great and exceeding bitter cry, as Esau did. This spirit of truth is our birth right, and if sold for the things of this world, which are similar to Esau's pottage—he sold his birth right, therefore he lost the blessing, and was rejected; for he found no place of repentance, tho'

he sought it carefully with tears. *Beware and sell not your birthright.*

My design in writing this scroll is not to hurt the feelings of any person, only those that the truth will hurt. Such I wish might believe and receive the truth in the love of it. Neither is it my design to please or displease any sect or denomination whatever, any further than what the truth will gratify; but my intention in writing was because I thought the truth suffered, and I, being stirred in my spirit as Paul was when he saw the city wholly given to idolatry, and out of the love and good will I have to my fellow creatures, I have tried according to my capacity to convey my ideas to them of where their strength lies and where Christ is to be found. The Lord hath shewed thee, O man, what is good, and what he requires of thee is to do justly and love mercy, and to walk

humbly with thy God. What I have written is what I have experienced myself, which I can attribute to no man, for I neither received it of man, neither was I taught it but by the revelation of Jesus Christ, which I can say in truth and sincerity; and to say otherwise I shall make myself a transgressor, and if disbelieved by the unbelieving world it matters not to me as to myself; if I have got the pearl of great price in my possession, I can have the benefit of this inestimable treasure, and no one can interfere. Although the gentile world may laugh and scoff, for that was always the case, but as then, he that was born after the flesh persecuted him that was born after the spirit, even so it is now. Galatians 7th chapter 29th verse. I have endeavored to write as intelligibly as I could, so you might understand my meaning, although you may find many

things incorrect, and no wonder—if the learned men make mistakes, that I make more.

If herein thou meetest with any thing that may seem harsh against that which men advance, let it not be an offence to thee, but try whether it be agreeable to the scriptures or not: perhaps you may know by asking yourself a few questions, Am I born of the spirit? do I know I am converted and become as a little child? do I know Christ and the power of his resurrection? am I crucified to the world and the world to me? have I crucified the flesh with the affections and lusts? have I renounced the hidden things of dishonesty? have I experienced that the day star has risen in my heart and expelled nature's darkness? If you can answer yourself to these questions in the affirmative, you can judge: otherwise judge

nothing before the time. 1st Cor. 4th chapter, 5th verse.

Into whose hands these lines should fall, I beg of you to read them carefully, and use them tenderly as Pharaoh's daughter did the little babe Moses, when she found him among the flags. It was my design at the first to have this scroll deposited in the hands of Capt. Hatch, and good reason can be given why, hearing since that he has taken a long journey, I should wish to have it deposited in the hands of a man by the name I think of either John or Jonathan Hanscom.

Beware of your man-made ministers, for they will lead you down to the chambers of death, except you can extricate yourselves from them before you drop this clayey tenement—for then it will be said, he which is filthy, let him be filthy still; and he that is holy, let him

be holy still: and I being confident there can be no alteration after death; and time is passing away rapidly, and death with his pointed dart almost ready to give the fatal blow—therefore I have used plainness of speech, otherwise I should not. Such are blind guides who reject against the spirit of the Lord, therefore beware of them.

Having heard some time ago of a book entitled two sermons on christian fellowship, preached at Gorham, by *Asa Rand*, which is worthy of our consideration, and also of lamentation. The author says, when speaking of the Friends, "I have the satisfaction to allow that these are in general an economical, industrious and fair dealing people. We regard them as good citizens, but the present question is, what are their claims as christians—they deny all external ordinances, though these are not effectual to salvation

without internal religion, yet they are important institutions and expressly commanded by the great head of the Church. But my opinion is, if they were commanded by Christ, they were not binding, but for a certain time, which was to be done away in Christ, or else Paul misunderstood his mission, for Paul says,*blotting out the hand writing of ordinances that was against us which was contrary to us, and took it out of the way nailing it to his cross*, and then he says, and having spoiled principalities and powers, he made a shew of them openly triumphing over them in it ; and Paul says to the Ephesians having abolished in his flesh the enmity even the law of commandment, contained in ordinances, for to make in himself of twain one new man, so making peace : and it is very evident that the Apostle thought that internal religion was sufficient with-

out any outward ordinances, or else he never would have tried to persuade them to come off from them, which he certainly did.— Hear what he says to the Colossians: Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances! Then he says to the same people, touch not, taste not, handle not, which are all to perish with the using often the commandments and doctrines of men; and furthermore Paul says when he wrote to the Galatians, ye observe days and months, and times and years; I am afraid of you, he says, lest I have bestowed upon you labour in vain. The apostle when speaking of Christ, said to the Colossians, Ye are complete in him which is the head of all principality and power. These scriptures which I have quoted mean something, and something

for our instruction and learning. I verily think I have brought in scripture enough to prove this point to every discerning eye.

Now comes on the second accusation against the Quakers or Friends. The author of the two sermons says, "the Quakers do not observe the sabbath very well."—Neither did Christ observe any particular day for holy time, but it was the scribes and the pharisees, and hypocrites and the blind priest who was so very zealous of the sabbath day, and persecuted Christ for not observing the sabbath, and said of him, This man is not of God, because he keepeth not the sabbath day. Who knew best—Christ or the Pharisees, think you? Another instance of the Jews persecuting Christ, was his healing the woman which had a spirit of infirmity eighteen years, and could be cured by none before the great

Physician of soul and body had pity on her and made her straight. The ruler of the synagogue answered with indignation because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the sabbath day—and the Lord called him a hypocrite for his trouble and pains; and another instance of the same nature you may find in the 5th chap. of John the Evangelist, where the Jews persecuted Jesus and sought to slay him, because he had healed the impotent man on the sabbath day, and very zealous were they. The apostle when he wrote to the Colossians said, let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days, which are a shadow of things to come, but the body is of Christ.

And I think it is very evident, all those outward things pointed to Christ which was to come and was to be fulfilled in him which is the great head of the church: and it was said by some that Jesus of Nazareth shall destroy this place and shall change the customs which Moses delivered us; and very true it is, for he is Lord even of the sabbath day. Yet afterward the apostle speaks of another day of rest that remaineth to the people of God which is superior to any outward sabbath; for he that is entered into his rest, he also hath ceased from his own works as God did from his. Let us labour therefore to enter into that rest which will make us happy in this life and that which is to come. There is where you may find rest to your souls, and peace of conscience, my dear friends. I would cite you to read the 4th chap. of Hebrews.

Now I will quit writing on this accusation, by asking one question—why was it that the Scribes and Pharisees and hypocrites were so very zealous of the sabbath, and Christ and his disciples were not?

The third accusation against the Quakers is—"they deny most of the doctrines of the gospel." *That is not true.* They say every man has the spirit within him, some moral goodness, some holy principles, which only need to be cultivated, and he becomes fit for the kingdom of God. "They of course deny regeneration, by taking away all necessity for it, and yet regeneration with them is so great a work that many look for no other resurrection." This seems to be a right down contradiction, to say they deny it, and then to say it is such a great work they look for no other resurrection. I will answer to this a little, and then I will shew my

opinion concerning the main thing the author is against, which is man being visited with the seed of the kingdom. This is such a perplexity to his mind he cannot endure it, neither can he extricate himself from it. There is great disputing in this day concerning the resurrection of the body, which is very needless; for it is very evident by the scriptures the same body never comes up again—but something similar to what was sown may appear. Paul, the great apostle of the gentiles, says, it chance of wheat or some other grain. It seems he was very indifferent about the matter, for he says, what advantageth me if the dead rise not? as much as to say, it is no matter about this corrupted body, whether it would rise or no? and so he leaves it to him who can prepare a body according to his own mind

and then he says, but giveth it a body as it hath pleased him. But it is expedient for us to know the resurrection of the soul. Paul when he wrote to the Philippians, says, that I may know him and the power of his resurrection, and the fellowship of his sufferings being made conformable to his death. This is the resurrection we must experience if ever we attain to happiness, and it is what the apostle John meant in his revelation, where he says, blessed and holy is he that hath part in the first resurrection ; on such the second death hath no power.

I will shew you my opinion concerning man being visited with the seed of the kingdom or God's grace, which is the same thing if you will but allow scripture authority to prove the authenticity of it. The first I will mention is when Adam fell it was promised by God that

the seed of the woman should bruise the serpent's head; and we can reasonably believe that God intended that we should have the benefit of that promise as well as Adam. You all hold we partook of the fall or curse with him, and why not the blessing with him? why should we exempt ourselves from such a great privilege, which is the greatest we can enjoy in this world and likewise in eternity? for it is very certain that that promise is that word of life that was implanted in the soul of Adam; and we all have the benefit of it if we will but embrace and cultivate it: it is so precious that Paul calls it the grace of God that bringeth salvation, which hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. St. John calls this precious word of

life the true light, which lighteth every man that cometh into the world. Christ says of himself, I am the *light* of the world, he that followeth me shall not walk in darkness, but shall have the *light of life*. Furthermore Jesus said to the unbelieving people, them that had not embraced his doctrine, yet a little while the *light* is with you, walk while you have the *light* lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. Then he exhorts the people and says, while ye have the light believe in the light, that ye may be the children of light. Likewise you read in the 1st chapter of St. John, 5th verse, the light shineth in darkness and the darkness comprehended it not: This is when the darkness is predominant, and hath the ascendancy; but the apostle Peter speaks more largely concerning this light, which

occasions so many disputes in the world, and the reason—because they have not believed in the light and become children of the light.

But let us take particular notice of what Peter said after he had been with Christ on the mount, and rehearsed the wonderful things he had seen there: yet something more extraordinary he is about to communicate to our understanding, which is worthy of our notice, when he said, We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place. Mind, my friends, that the apostle Peter says in a *dark place*, until the day dawn and the day star arise in your hearts. Now when this star bursts out through the darkness, then we believe in the light, and are called in scripture the children of light. For Paul says to the E-

phesians, For ye were sometimes darkness, but now are ye light in the Lord. Moreover, we are created anew in Christ Jesus and come into a new creation by the grace of God, which is this implanted word of life, inspoken in the soul of Adam by God, which is the promise God made to Adam, that the seed of the woman should bruise the serpent's head—is Christ in our hearts; and there we must find him, if we are so happy as to find him at all—for the apostle Paul, when he wrote to the Romans, says—Say not in thine heart, who shall ascend into heaven, that is, to bring Christ down from above, or who shall descend into the deep, that is to bring up Christ again from the dead—but what saith it, the word is nigh thee, even in thy mouth and in thy heart, that is, the word of faith which we preach. How can the apostle speak in plainer

terms than he does to convey to our understanding where Christ is to be found ? And Christ himself says he is not in the secret chambers nor in the desert; and when the Pharisees demanded of him when the kingdom of God should come, he answered them and said, Behold the kingdom of God is within you. But it is in no wise strange for such who are seeking God by art and science to miss of Christ. Consider how it was that the carnal Jew, the deep-read Scribe, the learned Rabbi, the religious Pharisee, not only did not receive, but crucified their Saviour. No wonder they did not receive Christ, for they were so high and lofty in their own conceit, they would not sacrifice their own high learning to be taught by Christ, who is all wisdom and teaches us as never man taught.— Now if the deep read Scribe, the learned Rabbi and the religious

Pharisee cannot find where Christ is, what shall we do who are illiterate and ignorant? What shall we do? Have we not need of a revelation to understand the scriptures, when the prophet Isaiah says, The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, read this, I pray thee, and he saith, I cannot, for it is sealed. Isa. xxix. 11, 12. And the book is delivered to him that is not learned, saying, read this, I pray thee; and he saith, I am not learned. Now, my dear friends, you see that both learned and unlearned make their excuse, and acknowledge they understand not the vision. So it is very obvious it is not the learning which one man gets of another that can make known the interpretation of the vision; but however John the divine cites us to one which is altogether wor-

thy to open the book and to loose the seals thereof. I remember in the 5th chapter of the Revelation of St. John the divine, when he was in the Isle of Patmos, he saw in the right hand of him that sat on the throne a book, written within and on the back side, sealed with seven seals; and the question was asked by an angel, and he proclaimed it with a loud voice, Who is worthy to open the book and to loose the seals thereof? and no man in heaven, nor in earth, neither under the earth, was able to open the book neither to look thereon: then John wept much because no man was found worthy to open and read the book. Now methinks it was joyful news to John when one of the elders said unto him, Weep not, behold the Lion of the tribe of Judah, the root of David, hath prevailed to open the book and to loose the seven seals

thereof. Seeing these places in the Bible so plain, I think I have quoted scripture enough to prove there is a necessity of revelation to understand the scriptures, and that we have a talent to improve in order to make our calling and election sure, and to work out our own salvation with fear and trembling. Now the apostle says, it is God that worketh in you to will and to do for his own good pleasure. Now, my friends, this is not a God away beyond the stars that is here spoken of, but it is that word of promise which is nigh us and in us: it is the bruiser of the serpent's head, and it is Emmanuel, which being interpreted, is *God with us.* Now it seems you may see plainly that Christ is calling on us to return, repent and live, which he certainly is; and we need not ascend nor descend, for he is nigh to every one of us.

The author of the two sermons says, when speaking of the friends, "and all they say or think of Christ is of his operations as a spirit on the human mind; in short their ideas of religion are of a hidden, mystical, mysterious nature—they put the most dark and fanciful constructions upon the word of God, render it a very uncertain thing, rather than a lamp unto our feet and a light unto our path; but their most objectionable principle and the cause of their embracing most of the others, is, they suppose they receive new revelation—they admit that the scriptures are important and useful, but believe they are as a standard of doctrine and practice much inferior to the inward suggestions of the spirit, with which all, especially their leaders, are favored." There is something in the last clause of his accusation

against the friends, which I think not worth commenting on, only I will mention one charge he has brought against the friends in particular, which I thought fit to mention, which is that Jesus Christ never came in the flesh as man, which I never heard or read amongst them—and a few things more of less moment which I shall pass by. I shall only say I thought he wrote them from the imagination of his own heart. The author says of the Friends, "all they say or think of Christ is of his operation as a spirit on the human mind." I answer what can we say or think of Christ better than to know and experience the operation of his spirit on our minds when it is the very inlet to all religion. No other passage or entrance can we have to enter into the holiest by the blood of Jesus only by his spirit: it will lead us into a new and living way,

which he hath consecrated for us through the vail, that is to say, his flesh. Subscribe or describe any other way into the holiest than what I have prescribed, a compensation shalt thou have. The author says of the friends, " In short, their ideas of religion are of a hidden, mystical, mysterious nature. They put the most dark and fanciful constructions upon the word of God, and render it a very uncertain thing rather than a lamp unto our feet, and a light unto our path." I believe with David that the word of the Lord is a light to our feet, and a lamp to our path—with the Evangelist John, that in the beginning was the word and the word was with God and the word was God—with Paul, that the word of God is quick and powerful, sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the

joints and marrow, and is a discerner of the thoughts and intents of the heart. Likewise I believe with John that the word was made flesh, and he beheld his glory. Also I believe with John the revelator when he was in the Isle of Patmos: then he described the blessed son of God and said of him, And he was clothed with a vesture dipped in blood, and his name is called the word of God. So we may plainly see that the Bible is not the word of God, for it is very evident that Christ is styled the *word of God* in the scripture, and it is this very word of God, or Christ of God, that reveals the scriptures to us at this present time by his spirit; and it was he that instructed his disciples after his resurrection. When they were going to a village called Emmaus, there he expounded unto them the things concerning himself out of the scriptures, and when

he appeared to them the second time, then opened he their understanding that they might understand the scriptures ; and he taught them at sundry times as they were able to bear it or hear it. And it is he that can loose the seals of the book that Isaiah saw, which was delivered both learned and unlearned, and neither of them could understand and read the book ; and he is the one that was authorized to unloose the seals of the book that John saw which was sealed with seven seals ; and he has all power in heaven and in earth. There is none that can exceed him. He is omnipotent, omnipresent, omniscient, and has the key of David, and openeth and no man shutteth, and shutteth and no man openeth; and this is the prophet which is spoken of in Acts, that the Lord God should raise up and it shall

come to pass that every soul which will not hear that Prophet shall be destroyed from among the people. Seeing Christ is the great Prophet, Priest and King, and solely the supreme judge of the whole universe, let us be persuaded to touch his golden sceptre and live: otherwise we must bow under his iron rod.

When the author says of the friends, that "their ideas of religion are of a hidden, mystical, mysterious nature—they put the most dark and fanciful constructions upon the word of God"—I think of what the Lord says by the mouth of the Prophet Isaiah, Woe unto them that call evil good and good evil—that put darkness for light, and light for darkness. And Paul says, if our gospel be hid it is hid to them that are lost, whom the God of this world hath blinded; to the minds of them which believe not, lest the light of the glorious gospel

of Christ, who is the image of God, should shine unto them. And there is more of this description, such as rebel against the light and such as are darkened in their own imaginations and won't come to the light, lest their deeds should be reproved. Persons of this description seem to be of the race or progeny of the Egyptians: they saw not one another, neither rose any from his place for three days, but all the children of Israel had light in their dwellings. Likewise the same pillar of fire which guided the Israelites, was a cloud and darkness to the Egyptians, but it gave light by night to them, the Israelites. Therefore you may see plainly what is light to the children of God is darkness to the wicked and unbelieving, for it remains true that the natural man cannot discern the things of the spirit of God, for they are foolishness unto him and he

cannot know them because they are spiritually discerned. So I think that every intelligent creature may see that without a revelation we cannot understand the scriptures. He says of the friends, "they admit that the scriptures are important and useful, but believe they are as a standard of doctrine and practice much inferior to the inward suggestions of the spirit with which all, especially their leaders, are favored." He seems to bring it in as an accusation against them in holding they must have the spirit of Christ. I would ask him if I could see him, what kind of a minister would he be without the spirit. Seeing Christ teaches his ministers and people into the mysteries of the kingdom of heaven himself, yet he himself was never taught by any man, and he chose his disciples out of the illiterate and ignorant people, that is in man's

account, excepting Paul, and he was a great learned man—he was brought up at the feet of Gamaliel, which was a Pharisee and very like a persecutor; or else Paul did more hurt with his learning than his master; for it is very evident that Paul before his conversion was a great persecutor, insomuch that he wanted to destroy all that called on the name of Christ and went unto the High Priest and desired of him letters to Damascus that if he found any of this way, whether they were men or women he might bring them bound unto Jerusalem. Hear what he says now. But I certify you brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. Therefore to laugh and ridicule people for holding that they must have the spirit of Christ

and a revelation to understand the scriptures is putting a great affront on the majesty of heaven, and will surely come under the appellation with them that are spoken of in the 19th chap. of Luke, verse 14, 27, who sent a message after the nobleman, saying, we will not have this man to rule in, and reign over us. Read the 27th verse. You may see what the wages of those were, who sent the message. And so it will be with all them who despise and reject the spirit of the Lord, when it is the very inlet to all the riches of eternity. We cannot be saved without the spirit, and it is of longer date and duration than the Bible. People were saved before the Bible was written, but not before the spirit of the Lord was, for that is from everlasting to everlasting or ever the earth was. Therefore I think the spirit ought to have the preference. Further-

more, Paul says, if any man have not the spirit of Christ, he is none of his, 14th verse. For as many as are led by the spirit of God they are the sons of God. This is scripture, and if you won't allow of this to prove the matter, you won't allow of scripture authority to prove any thing. Therefore I will leave you to God and the word of his grace. Farewell.

MARY STILL.

TO ASA RAND.

Art thou the man that has employed thy pen in writing against the spirit of the Lord? Dost thou not know, O man, that thou hast exempted thyself from being a child of God or a disciple of Christ? Dost thou not remember that when Paul wrote to the Romans, he said, "if any man have not the spirit of Christ he is none of his." And the same apostle, when he wrote to the Corinthians, when speaking of Christ, said that no man can say that Jesus is the Lord but by the Holy Ghost; and there are many more places in the Bible which corroborate this text of scripture. Thou art a great advo-

cate for the Bible, as I have heard, and what can be the matter that thou dost not seem to understand what it contains? It must be because the spirit of the Lord is rejected and pressed down, as he says by the Prophet Amos, Behold I am pressed under you as a cart is pressed that is full of sheaves. Therefore it is certain that man can and does grieve and quench the spirit of God. But if thou reject against this, why was it written in the Bible, or why did the apostle command us not to grieve or quench the spirit? Or dost thou think the apostle added this text beyond his mission, or dost thou think it is some spirit outward, or what

dost thou think about it. Where is this spirit that the apostle commands us not to grieve and quench, if it is not in our hearts? Dost thou think it is in Europe, or Asia, or in Africa, or is it as near as America, and when it gets a little nearer to us, then we must pay attention to it and not grieve nor quench it? Is this what the apostle means? I answer no. For then he would have contradicted hmself, for he said, it is nigh thee, even in thy mouth, and thy heart; and so thou will find to thy joy and consolation, or with shame and confusion of face. A man that rejects being led and guided by the s irit of Christ, may be compared to a man that runs a

race in a dark night. He is ready to butt against every thing that stands in his way; but he that followeth this despised Jesus in the way of regeneration, until Christ the bright and morning star bursts forth and expels nature's darkness in the heart—such an one shall not walk in darkness, but shall have the light of life. I understand that thou hast spoken in contempt of divine revelation, without which we cannot understand the scriptures spiritually, because the Bible says they are spiritually discerned and to despise a revelation is as absurd as to reject against the spirit of Christ being in us, which is the only thing that can bring us out of

the vanity of time into the riches of eternity; and if thou teach people any other way than this thou wilt be pronounced a blind guide by the great judge of the universe, and then it will avail thee nothing to ask thy church and people whether thou reject Christ and a revelation of his spirit or not; and then thou must give an account of thy stewardship and if there is not a *well done, good and faithful servant,* for the answer, it seems that this auditory will be a swift witness against thee. The consequence then will be dreadful. As certain as thou art a son of Adam, thou wilt have to bow to this holy principle, which is in thy heart, as stout as thou art

against it now. For it is written that at the name of Jesus every knee shall bow and everytongue shall confess to God. What is meant by this bowing to the name of Jesus, but by coming down from our own wisdom and high imaginations and self conceit, and sacrifice it all for the sake of Christ and take Mary's seat, which was at his feet, and humble thyself to be taught of him who is meek and lowly in heart. This I understand is bowing to his mild sceptre of mercy, which will be joy and consolation to that soul that submits to this heavenly teacher; but if rejected until thou drop this earthly tabernacle, thou must bow under his severe justice and hot displeas-

ure. Surely then thou wilt be weighed in the balances and found wanting; for nothing can turn the scale but acknowledging this lowly Jesus in thy heart. I am thy friend and well wisher.

Chapter fifteenth of the third volume of Thomas Clarkson's "Portraiture of Quakerism," sections first, second, and third.

I COME now to the arguments which the Quakers have to offer for the rejection of the use of baptism and of the sacrament of the supper; and first for that of the use of the former rite.

Two baptisms are recorded in scripture —the baptism of John, and the baptism of Christ.

The baptism of John was by water, and a Jewish ordinance. The washing of garments and of the body, which were called baptisms by the Ellenistic Jews, were enjoined to the Jewish nation, as modes of purification from legal pollutions, symbolical of that inward cleansing of the heart, which was necessary to persons before they could hold sacred offices, or pay their religious homage in the temple, or become the true worshippers of God. The Jews, therefore, in after times, when they made proselytes from the Heathen nations, enjoined these the same customs as they observ-

ed themselves. They generally circumcised, at least the proselytes of the covenant, as a mark of their incorporation into the Jewish church, and they afterwards washed them with water or baptised them, which was to be a sign to them of their having been cleansed from the filth of idolatry, and an emblem of their fitness, in case of a real cleansing, to receive the purer precepts of the Jewish religion, and to walk in newness of life.

Baptism therefore was a Jewish ordinance, used on religious occasions: and therefore John, when he endeavoured by means of his preaching to prepare the Jews for the coming of the Messiah, and their minds for the reception of the new religion, used it as a symbol of the purification of heart, that was necessary for the dispensation which was then at hand. He knew that his hearers would understand the meaning of the ceremony. He had reason also to believe, that on account of the nature of his mission, they would expect it. Hence the Sanhedrim, to whom the cognizance of the legal cleansings belonged, when they were informed of the baptism of John, never expressed any surprise at it, as a new, or unusual, or improper custom. They only found fault with him for the administration of it, when he denied himself to be either Elias or Christ.

It was partly upon one of the principles that have been mentioned, that Jesus received the baptism of John. He received it as it is recorded, because "thus it became him to fulfil all righteousness." By the fulfilling of righteousness is meant, the fulfilling of the ordinances of the law, or the customs required by the Mosaic dispensation in particular cases. He had already undergone circumcision as a Jewish ordinance, and he now submitted to baptism. For as Aaron and his sons were baptized previously to the taking upon them of the office of the Jewish priesthood, so Jesus was baptized by John previously to his entering upon his own ministry, or becoming the high priest of the Christian dispensation.

But though Jesus Christ received the baptism of John, that he might fulfil all righteousness, others received it as the baptism of repentance from sins, that they might be able to enter the kingdom that was at hand. This baptism, however, was not initiative into the Christian church. For the Apostles rebaptized some who had been baptized by John. Those, again, who received the baptism of John, did not profess faith in Christ. John again, as well as his doctrines, belonged to the Old Testament. He was no minister under the new

dispensation, but the last prophet under the law. Hence Jesus said, that though none of the prophets "were greater than John the baptist, yet he that is least in the kingdom of Heaven is greater than he." Neither did he ever hear the Gospel preached; for Jesus did not begin his ministry till John had been put into prison, where he was beheaded by the orders of Herod. John, in short, was with respect to Jesus, what Moses was with respect to Joshua. Moses, though he conducted to the promised land, and was permitted to see it from Mount Nebo, yet never entered it, but gave place to Joshua, whose name, like that of Jesus, signifies a Saviour. In the same manner John conducted to Jesus Christ. He saw him once with his own eyes, but he was never permitted, while alive, to enter into his spiritual kingdom.

The second baptism, recorded in the scriptures, is that of Christ. This may be called the baptism of the Gospel, in contradistinction to the former, which was that of the law.

This baptism is totally distinct from the former. John himself said, (a) "I indeed baptize you with water unto repentance; but he that cometh after me, is mightier

(a) Mat. iii. 11.

than I, whose shoes I am not worthy to bear. He shall baptise you with the Holy Ghost, and with fire."

From these words it appears, that this baptism is distinct, in point of time, from the former; for it was to follow the Baptism of John: and secondly, in nature and essence; for whereas that of John was by water, this was to be by the spirit.

This latter distinction is insisted upon by John in other places. For when he was questioned by the Pharisees (*b*) "why he baptised if he was not that Christ, nor Elias, nor that prophet," he thought it a sufficient excuse to say, "I baptize with water; that is, I baptize with water only; I use only an ancient Jewish custom; I do not intrude upon the office of Christ, who is coming after me, or pretend to his baptism of the spirit. We find also, that no less than three times in eight verses, when he speaks of his own baptism, he takes care to add to it the word (*c*) "water," to distinguish it from the baptism of Christ.

As the baptism of John cleansed the body from the filth of the flesh, so that of Christ was really to cleanse the soul from the filth of sin. Thus John, speaking of Jesus Christ, in allusion to this baptism, says, (*d*) "whose fan is in his hand, and he will thoroughly purge his floor, and gather

(*b*) John i. 25.–(*c*) John i. 25-34.–(*d*) Mat. iii. 12.

his wheat into his garner, but he will burn up the chaff with unquenchable fire." By this he insinuated, that in the same manner as the farmer, with the fan in his hand, winnows the corn, and separates the light and bad grains from the heavy and good, and in the same manner as the fire afterwards destroys the chaff, so the baptism of Christ, for which he was preparing them, was of an inward and spiritual nature, and would effectually destroy the light and corrupt affections, and thoroughly cleanse the floor of the human heart.

This baptism, too, was to be so searching as to be able to penetrate the hardest heart, and to make even the Gentiles the real children of Abraham. (e) "For think not, says John, in allusion to the same baptism, to say within yourselves we have Abraham to our Father; for I say unto you, that God is able of these stones to raise up children unto Abraham." As if he had said, I acknowledge that you Pharisees can, many of you, boast of relationship to Abraham by a strict & scrupulous attention to shadowy and figurative ordinances; that many of you can boast of relationship to him by blood; & all of you by circumcision. But it does not follow, therefore, that you are the children of Abraham. Those only will be able to boast of being his seed, to whom the fan and fire of Christ's baptism shall be applied. The baptism of

(e) Mat. iii. 9.

him, who is to come after me, and whose kingdom is at hand, is of that spiritual and purifying nature, that it will produce effects very different from those of an observance of outward ordinances. It can so cleanse and purify the hearts of men, that if there are Gentiles in the most distant lands, ever so far removed from Abraham, and possessing hearts of the hardness of stones, it can make them the real children of Abraham in the sight of God.

This distinction between the watery baptism of John, and the fiery and spiritual baptism of Christ, was pointed out by Jesus Christ himself; for, he is reported to have appeared to his disciples after his resurrection, and to have commanded them, (*f*)"that they should not depart from Jerusalem, but wait for the promise of the Father, which, says he, ye have heard from me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."

Saint Luke also records a transaction which took place, in which Peter was concerned, and on which occasion he first discerned the baptism of Christ, as thus distinguished in the words which have been just given. (*g*)" And as I began to speak, says he, the Holy Ghost fell on them, as on us at the beginning. Then remembered I

(*f*) Acts i. 4.—(*g*) Acts xi. 15, 16.

the word of the Lord, how that he said, John, indeed, baptized with water, but ye shall be baptized by the Holy Spirit."

A similar distinction is made also by St. Paul; for when he found that certain disciples had been baptized only with the baptism of John, (*h*) he laid his hand upon them and baptized them again; but this was the baptism of the spirit. In his epistle also, to the Corinthians, we find the following expression: (*i*) "For by one spirit are we all baptized unto one body."

It appears then that there are two baptisms recorded in scripture; the one, the baptism of John, the other that of Christ; that these are distinct from one another; and that the one does not include the other, except he who baptizes with water, can baptize at the same time with the Holy Ghost. Now St. Paul speaks only of (*k*) one baptism as effectual; and St. Peter must mean the same, when he speaks of the baptism that saveth. The question therefore is, which of the two baptisms that have been mentioned, is the one effectual, or saving baptism? or which of these it is, that Jesus Christ included in his great commission to the Apostles, when he commanded them "to go and teach all nations, bapti-

(*h*) Acts 19.—(*i*) 1 Cor. 12, 13.—(*k*) Eph. iv. 5.

zing them in the name of the Father, and of the Son, and of the Holy Ghost."

The Quakers say, that the baptism, included in this commission, was not the baptism of John.

In the first place, St. Peter says it was not in these words : (*l*) "Which sometimes were disobedient, when once the long suffering of God waited in the days of Noah while the Ark was preparing, wherein few, that is, eight souls, were saved by water; (*m*) whose antetype baptism doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ."

The Apostle states here concerning the baptism that is effectual and saving; first, that it is not the putting away of the filth of the flesh, which is effected by water. He carefully puts those upon their guard, to whom he writes, lest they should consider John's baptism, or that of water, to be the saving one, to which he alludes; for, having made a beautiful comparison between an outward salvation in an outward ark, by the outward water, with this inward salvation by inward and spiritual water, in the inward ark of the Testament, he is

(*l*) 1 Pet. iii. 20, 21.—(*m*) Antetype is the proper translation, and not "the figure whereunto."

fearful that his reader should connect these images, and fancy that water had any thing to do with this baptism. Hence he puts his caution in a parenthesis, thus guarding his meaning in an extraordinary manner.

He then shows what this baptism is, and calls it the answer of a good conscience towards God by the resurrection of Jesus Christ. In fact, he states it to be the baptism of Christ, which is by the Spirit. For he maintains, that he only is truly baptized, whose conscience is made clear by the resurrection of Christ in his heart. But who can make the answer of such a conscience, except the Holy Spirit shall have first purified the floor of the heart; except the spiritual fan of Christ shall have first separated the wheat from the chaff, and except his spiritual fire shall have consumed the latter?

St. Paul makes a similar declaration: (*n*) "For as many of you as have been baptized into Christ, have put on Christ." But no man, the Quakers say, merely by being dipped under water, can put on Christ, that is, his life, his nature, his disposition, his love, meekness, and temperance, and all those virtues which should charactetize a Christian.

To the same purport are those other

(*n*) Galat. 3. 17.

words by the same Apostle: (o) "Know ye not, that so many of us as were baptized unto Jesus Christ, were baptized into his death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." And again—(p) "Buried with him in baptism, wherein also ye are risen with him, through the faith of the co-operation of God, who hath raised him from the dead." By these passages the Apostle Paul testifies that he alone is truly baptized, who first dies unto sin, and is raised up afterwards from sin unto righteousness, or who is raised up into life with Christ, or who so feels the inward resurrection and glory of Christ in his soul, that he walks in newness of life.

The Quakers show again, that the baptism of John could not have been included in the great commission, because the object of John's baptism had been completed even before the preaching of Jesus Christ.

The great object of John's baptism, was to make Jesus known to the Jews. John himself declared this to be the object of it. (q) "But that he should be made manifest unto Israel, *therefore* am I come baptizing with water." This object he ac-

(o) Rom. 6. 3, 4. (p) Colos. 2. 12.
(q) John 1. 31.

complished two ways; first, by telling all whom he baptized that Jesus was coming, and these were the Israel of that time; for he is reported to have baptized all Jerusalem, which was the metropolis, and all Judea, and all the country round about Jordan. Secondly, by pointing him out personally. (r) This he did to Andrew, so that Andrew left John and followed Jesus. Andrew, again, made him known to Simon, and these to Philip, and Philip to Nathaniel; so that by means of John, an assurance was given that Jesus of Nazareth was the Christ.

The Quakers believe again, that the baptism of John was not included in the great commission, because it was a type under the law, and all types and shadows under the law were to cease under the Gospel dispensation, or the law of Christ.

The salvation of the Eight by water, and the baptism of John, were both types of the baptism of Christ. John was sent expressly before Jesus, baptizing the bodies of men with water, as a lively image, as he himself explains it, of the latter baptizing their souls with the Holy Ghost and with fire. The baptism of John, therefore, was both preparative and typical of that of Christ. And it is remarked by the Qua-

(r) John 1. 40.

kers, that no sooner was Jesus baptized by John with water in the type, than he was, according to all the Evangelists, baptized by the (*s*) Holy Ghost in the antetype. No sooner did he go up out of the water, than John saw the Heavens opened, and the spirit of God descending like a dove, and lighting upon him. It was this baptism of Jesus in the antetype which occasioned John to know him personally, and enabled him to discover him to others. The baptism of John, therefore, being a type or figure under the law, was to give way, when the ant-type or substance became apparent.

And that it was to give way in its due time, is evident from the confession of John himself. For on a question which arose between some of John's disciples and the Jews about purifying, and on a report spread abroad, that Jesus had begun to baptize, John says, (*t*) "He (Jesus) must increase, but I must decrease."—This confession of John accords also with the following expressions of St. Paul: (*u*) "The Holy Ghost this signifying, that the way into the Holiest of all was not yet made manifest, while as the first tabernacle was yet standing, which was a figure for the

(*s*) Mat. 3 16.—Mark 1. 10. (*t*) John 3. 30.
(*u*) Heb. 9. 8, 9, 10.

time then present,"—which stood only in meats and drinks, and divers washings, and carnal ordinances imposed on them until the time of reformation."

END.

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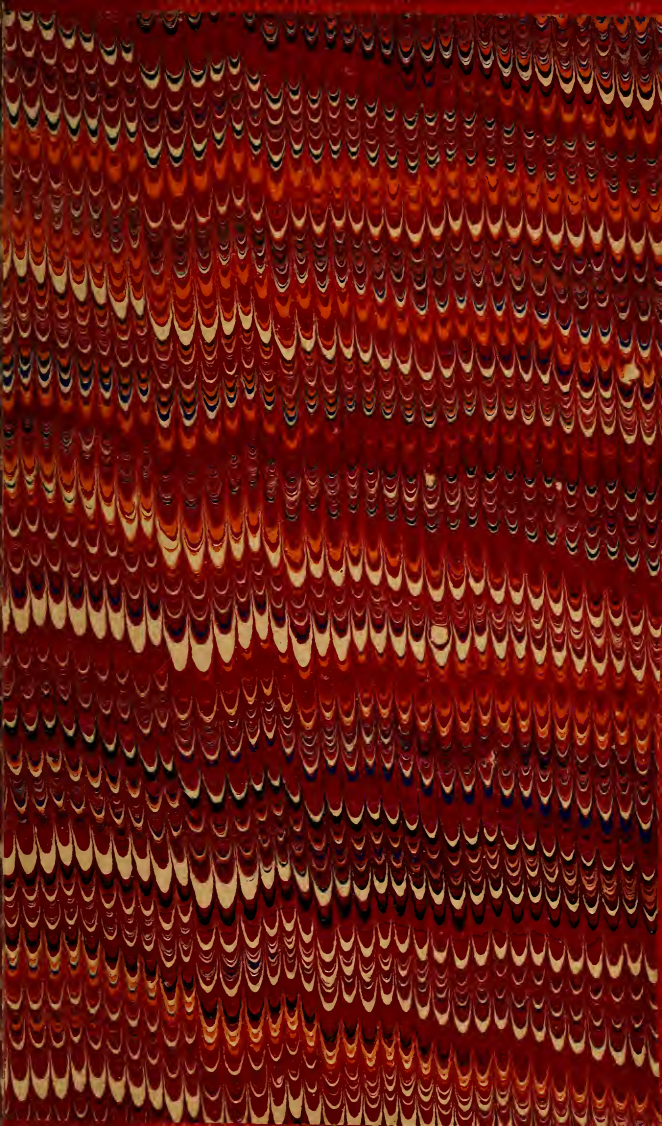

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